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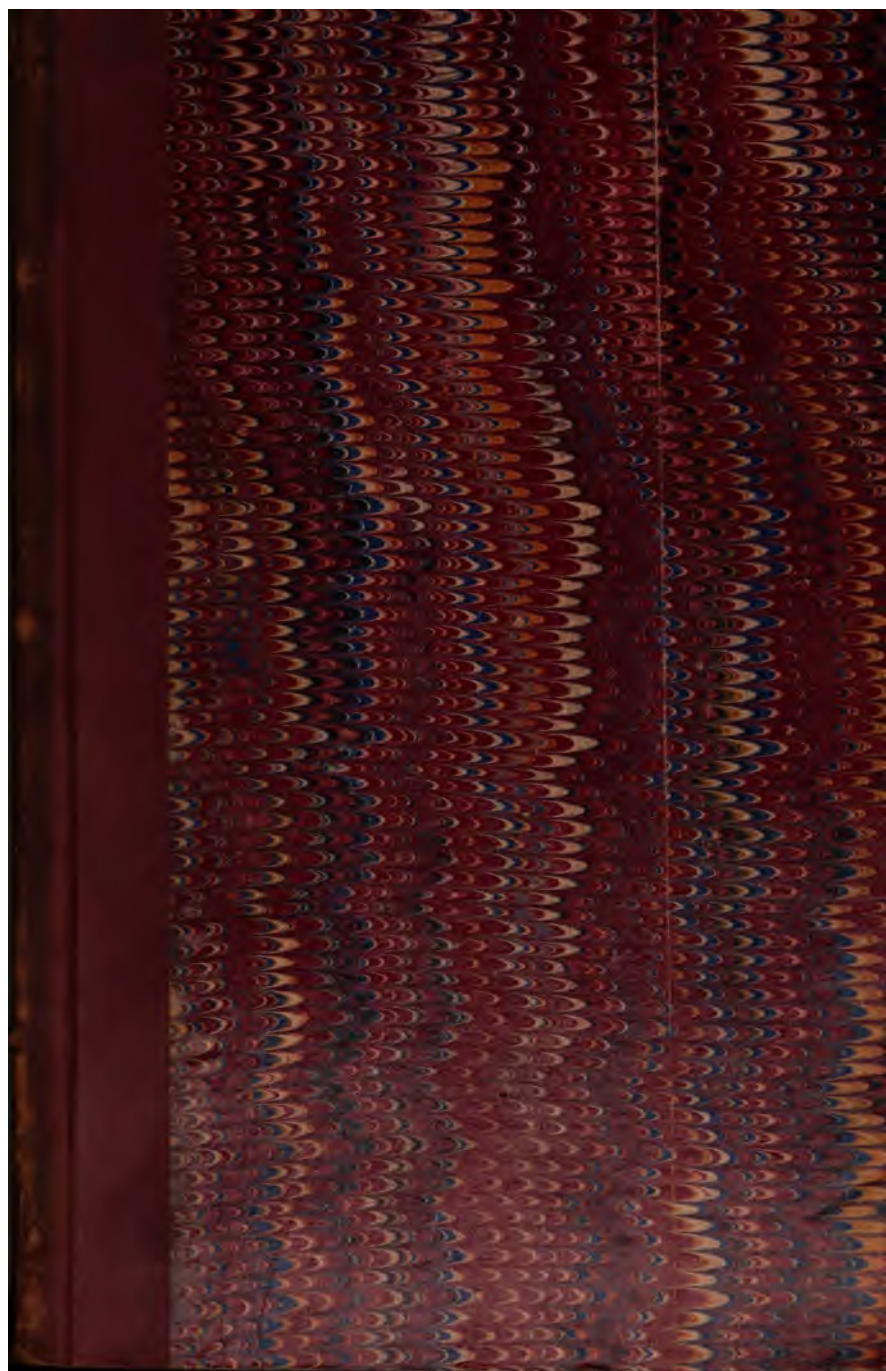
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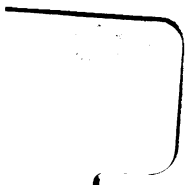
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FRONTISPIECE.



ARCH DRUID.

ANTIQUA RESTAURATA.

A
CONCISE HISTORICAL ACCOUNT
OF THE
ANCIENT DRUIDS,

SHewing
THEIR CIVIL AND RELIGIOUS GOVERNMENTS,
CEREMONIES, GROVES, DERIVATIONS,
AND ETYMOLOGIES, CATEGORICALLY
DEDUCED ;
WITH BIOGRAPHICAL SKETCHES.

TO WHICH WILL BE ANNEXED,
THE ANIMATED SPEECH OF
CARACTACUS,
WHEN SENT CAPTIVE TO ROME.

Also,
THE REMAINS OF DRUIDICAL ANTIQUITY, IN
ENGLAND, IRELAND, SCOTLAND, WALES,
AND FRANCE,
ILLUSTRATED WITH

COPIOUS REMARKS, THE WHOLE DRAWN FROM
SOURCES OF RESPECTABLE INFORMATION,
AND BY PERMISSION INSCRIBED

TO THE UNITED LODGES OF THE MOST NOBLE
AND VENERABLE

ORDER OF DRUIDS.

VERITAS OPPOSITA MUNDO.



BY *JACOB DES MOULINS, P. G. A.*

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TO THE
BRETHREN
OF THE
MOST NOBLE AND VENERABLE ORDER
OF DRUIDS,
UNDER THE SANCTION
OF THE
GRAND LODGE OF ENGLAND.

PERMIT me, Sirs, with language unfeigned, to express my grateful acknowledgment for the distinguished honour conferred on me; who, under the favour of your Patronage, have brought forward, in an obvious point of view, the Learning, Antiquity, and Curiosities, of those Venerable Religionists whose name you deign to retain. It is great pleasure to me, that I have it in my power
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*thus to acknowledge the Kindness and
Friendship of so numerous, loyal, and
respectable a Body of His Majesty's Sub-
jects, and publicly to declare, with how
great Esteem, and true Regard,*

I AM, GENTLEMEN,

YOUR MOST OBEDIENT,

AND MOST HUMBLE SERVANT,

JACOB DES MOULINS.

THE PREFACE.

THE present Treatise I now offer to the Public view was, at first, only intended for the perusal of a few friends; but, from the calamities and misfortunes of a contiguous nation, I am induced, from the respect I bear my country, to adduce those collateral evidences of truth, that will, at the first view, convince every intelligent Reader of the unavoidable necessity of due subordination and conformity to
just

just laws---which our predeceffors eminently laid claim to, and fhone forth under the wife adminiftration of the Ancient Druids, and formed the bafis of our happy Conftitution.

Yet, whatever vindictive proofs I may aver of the fublimity of our Anceftors, it muft at the fame time be owned, if they had their bright fide they had a dark one too, which will be fubmitted impartially ; and whatever appears dubious, I fhall leave every one at his own liberty, either to judge them fo, or to make (if he pleafe) better gueffes; preferving always a juft and ftrict regard between caufes and effects, &c.

BIOGRAPHY will be annexed to prove, in a political view, the junction reciprocally corroborating to repel unjust authority, and uphold their dignity, till they were over-powered by numbers, and expelled—from whence their Antiquities will be judiciously brought forward.

To conclude : whatever is offered to the Public of this kind, must undergo a variety of censures ; every one there has a right to judge, though few have the ability to judge rightly : Criticism is an undefined thing, under no settled rule, often governed by prejudice or passion, by humour or fancy ; whence it frequently comes to pass, that

that what is agreeable to one taste is displeasing to another. To please all is impossible; to have faults is unavoidable; to have no errors is a privilege above the condition of humanity; under it, happiest is he who has fewest of them.

ERRATUM.

Page 28. The Matter of the 3d and 4th Notes are transposed.



A SUCCINCT ACCOUNT,

OF

DRUIDS.

*Of the ancient Druids, their Philosophy, Discipline,
Derivations, and Etymology.*

THE first account of every nation in the World that of the Jews only excepted, is involved in fable and obscurity; nor can that of any people be more obscure or more fabulous than that of the Druids; yet it must at the same time be owned, that even fable itself is sometimes only truth disguised; and why the fabulous account of Druids may not be originally founded in truth, or be truth disguised, I leave to the determination of those who have allowed the origin and history of the Romans and Greeks to have been true in the main, though involved in obscurity, and teeming with fiction.

I must here begin *a priori*, that is, from the necessary grounds and reasons of mankind's first actions in colonizing the Earth. I shall endeavour to establish such positions as are most coherent with, and conformable

to Nature, under such and such circumstances, and most agreeable to the truth of records and appearances of things. By which method, I am obliged to lay down as a firm foundation; First, that a set form of speech: Secondly, that a determined scheme of laws, and, Thirdly, that a settled system of religion, jointly and naturally adhered to, and accompanied the divided knots and societies of mankind, in the various advances of their progression and travels; and were conveyed with them into those countries they fixed and settled in.

This being supposed, it will in the next place be very obvious and natural to think that each of these primary acquisitions, viz. language, laws, and religion, as they were at first more rude and contracted, more rough and unpolished, only proportioned and adapted to the mere necessities of life, and to the then narrow and concise performances of divine worship; so when the several tribes and classes of people began to fix and settle themselves into formed and regular societies, — Then, I say, these acquisitions, these rational acts of human life, began to open and display themselves, to scour off their original rudenesses, and to appear, here and there, more prompt, useful, and comprehensive. The language in a short time became more trim and copious, the laws more nervous and vigorous, justly suited to the advantages of communities; and religion, the mistress of all, variegated and set herself off in multitudes of pompous shews and appearances.

Together with these first acquisitions of mankind grew up, the leisurely improvements of natural and metaphysical knowledge; though these, I confess, have been much influenced and directed by the traditional Cabala, chiefly cherished and preserved in *Schola Patriarchali* — in the Patriarchal Repository — with which the prime Sophists of many of the first nations, it

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is allowed, had frequent intercourses and communications.

Now towards this improvement of natural and supernatural knowledge in these early ages of the world, we may observe many helps and advantages to accrue naturally to these first establishers, as well of arts as of empire, in the many regions and countries they came into.

FIRST. Their most important indefatigable endeavours in *arte signorum*—in framing, enlarging, and polishing of languages, gave them occasion to make ample discoveries into the nature, habitudes, and concatenation of things, to which their excogitated sounds, and new-formed words, were in a regular structure of speech, to have an agreeable reference and proportion.

SECONDLY. Their profound elaborate disquisitions into the grounds and reasons of laws and governments, which they were then every where forming, gave them, occasionally, considerable insight into the manners, inclinations, and tempers of men, and into the natures and differences of human passions.

THIRDLY. Their serious warmth and concern for religion, prompted and raised their thoughts to more divine contemplations; gave them prospects of a future being, and at length put them upon many clear and distinct ideas of divine and supernatural objects. And as these three particulars, namely language, laws, and religion, have been the earliest and most applied to as being of the most important consideration to mankind; so they have among other advantages to the happiness of the people, been the freshest and earliest grounds that gave growth and improvement to natural and metaphysical sciences.

Thus the growing race of mankind having no sooner sat themselves down in distinct settled nations,——

which Strabo, out of Ephorus, branches at first into these, viz. Scythæ, Indi, Æthiopes, and Celtæ.— But a set of men in each of these divisions, we may well imagine, put their heads to work, and began to cherish seeds of knowledge; partly natural and latent in them, and partly acquired by oral traduction from the patriarchal Cabala; in the latter of which, the antediluvian knowledge, in all its branches, was carefully preserved and eminently flourished.

These men of thought and speculation, whose chief province was to enlarge the bounds of knowledge, as their fellows do those of empire, into what country or climate soever they came; as they were generally curious themselves, in imposing names agreeable to the natures and properties of things and actions; so they themselves, likewise, came to be named and distinguished by others, by appellations peculiarly agreeable to, and significative of, some most noted and remarkable circumstance of their public transactions and appearance.

On this account, I take it, the Indians called their great promoters of civility and humanity Brachmans, probably from a primitive word they might carry with them, *Barach*, to praise and celebrate, and no doubt the Ethiopians and Scythians gave to theirs also suitable appellatives at that time, though now forgotten; and thus it was that we, the Celtæ, came to call our first masters of knowledge, DRUIDS, from the Celtic word, *Derw** as it is generally thought; and that because these men seemed passionately fond of that tree, under which it is certain they frequently appeared in every solemn and public transaction.

It is indeed acknowledged on all hands, that the ancient DRUIDS had their name from *Derw*, whether from the Greek or Celtic, which differ not much in sound, is not material to enquire. But that their custom of celebrating

brating the Oak, and using formed groves for their public ministrations and solemn performances, proceeded from the example and imitation of ABRAM's doing the like under the OAKS of MAMRE, *Gen. xviii. 1.* Though it be the general opinion, yet I shall take the liberty to differ from it, and to suppose farther, that both ABRAM and they took up this custom from a more ancient pattern, viz. the antediluvian practice, as the ancient Heathens did many things relating to religion, according to, and agreeing with, the recorded customs of the primitive Jews; not that they took them up from those Jews by way of example and imitation, but as they both as well those Jews as the ancient gentiles, followed a more ancient copy, the *Mitsoth* or sacred patriarchal rubric.

It is known that a tree was of sacred use in Paradise.— It was a tree, *Gopher*, which God peculiarly designed for the building of the ark; and on a tree the salvation of the World was to be accomplished. A tree, therefore, being so celebrated by Almighty Providence, we may cease to admire that devout Antiquity placed so much sacredness on it, as to make groves their first and most ancient temples and places of divine worship. And since it is uncertain of what species that tree was, which was so remarkably distinguished by Providence, we may as well take here the word of Antiquity, and suppose they pitched on the Oak, paid their greatest veneration to it, and, some of them if the common sentiments be right, took their name and character from it, upon very prevailing reasons now unknown to us.

The truth of all this is very apparent, both in divine and human records, that the Oak, of all the trees in the World, hath been of most special regard and veneration with devout Antiquity, in their sacred religious performances. Of which, to clear the way

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to the unfolding the grounds and reasons of the ancient Druidical institution among us, I shall proceed on with the following instances.

FIRST, The Sacred Scriptures assure us, that the first temples, or local consecrations, were groves of Oak, under which God himself appeared; Angels were entertained, covenants were formed, oblations and sacrifices offered, and whatever else belonged to the dignity of God's house, and to the sacredness of divine worship, under the patriarchal œconomy, were visible in groves and Oak-holts. "And ABRAM (says MOSES) passed through the land to the place of SICHEM, (*ad allon Moreb*) to the Oaks or Oak-grove of MOREH, where the Lord appeared unto him, and said, unto thy seed will I give this land; and ABRAM builded there an altar unto the Lord." *Gen. xii, 6.*

Also we read, that "All the men of SICHEM gathered together, and all the men of MILLO, and went and made ABIMELECH King, by the Oak of the pillar." *Judges ix 6.* Nay, in that very place, and of that very pillar, the author of the Book of JOSHUA, says that, "JOSHUA took a great stone, and set it up there," that is, "in Schechem, under the Oak, which was to be taken for the Sanctuary of the Lord." *Joshua xxiv. 26.* On these luculent testimonies of divine scriptures, the learned DICKINSON breaks out —

— *En primos Sacerdotes quernos ! en patriarchas Druidas !*

DIATR. de Orig. DRUID.

SECONDLY.—That the Heathens practised the same, in whose most celebrated authors we find "*Sacra Jovi quercus*," is evident beyond dispute. Nay, they were not only the British and Gaulish Druids who admired
and

and venerated that prince of trees, but the Heathens about Syria and Palestine retained the same fondness to it; for when the apostatizing Jews forsook the Law of their God JEHOVAH and abandoned themselves to the idolatrous practices of their heathenish neighbours, what did they do? "They sacrificed (say the sacred text,) upon the tops of mountains, and burnt incense upon hills, under Oaks and Poplars, and Elms." *Hosca* iv. 13. "Under every thick Oak they did offer sweet sacrifice to all their Idols." *Ezek.* 6. 13.

To reduce what has been said to the place and subject of my enquiry, I shall affirm from the foregoing evidence, that this prime celebration of Oak-groves already mentioned, being of patriarchal, if not of divine institution; and our western Celtæ being so resolutely tenacious of it, and so zealously devoted to it, that their Coryphœi, their first and chiefest masters of knowledge, the Druids took their distinction and character from it.—The case, I say, being so, we may well conceive, that these venerable religionists of the age, (religion, in its general Idea, being the chief concernment of mankind, and knowledge its rule and direction; to both of which these religious DRUIDS eminently laid claim and title,) had charms enough in their skill and knowledge, in their address and conversation, to obtain to themselves the chief posts of management wherever they resided, and when obtained, to secure their credit and reputation; and thereupon to bear up a port and authority (no hard thing for them to do in that easy obsequious age) in order to obtain the chief stroke in the conduct of all public and private affairs among their fellow-citizens, wherever they happen to fix and settle.

Upon this bottom, these insinuating priests, we may well imagine, soon wound up themselves to such a reputation and power, as to be able to prescribe and give laws to
other

others; and when they arrived to this eminence, their next step was to provide for and establish themselves; and easily perceiving that the propagation of knowledge was best upheld and continued, (they being no men of letters) by fixed and settled foundations and societies, they looked about, we may suppose, for the most convenient places to establish themselves in, the most reclusive retreat, were the advantages they sought for, and when they found it out, their authority might soon prevail, to get themselves possessed of it, and established in it.

The advantages they might chiefly seek for, were of two sorts:—First; natural, such as were most agreeable to their designs, and, Secondly, political, such as best secured the ends of their intended establishment.

FIRST,—From its natural appearance, might endear them to these sequestered haunts, (as being more solitary and less incommoded with the affrightments of war and tumult,) to give first suck to the infant muse, and to afford the earliest strokes and lineaments to the growth of knowledge.

SECONDLY,—A political consideration of the advantages they might acquire, that is, solitude and safety, we may well suppose, did no less oblige these men of thought and retirement, and in a manner force them to that choice, than those last mentioned beauties of Nature might allure them to it.

Having set down the grounds and reasons of the origin and institutions of these heathenish Priests, I shall proceed to account for their philosophy and discipline, and other particulars of their establishment, referring therefore assurances, on the proofs of facts and evidences.

FIRST,—I shall give some previous hints of these religious persons; first steps in the progress of their improvements in the way of knowledge; Secondly, to observe

serve and account for their philosophy and discipline.— Thirdly, for their orders and societies. Fourthly, for their authority and power; and, Fifthly, for their sacred things and places. In some of which particulars, namely, in their philosophy and morality, we may observe these religious Druids to have signalized themselves in that great and solemn work of raising and improving the faculties of mankind; and of advancing and suiting to proper ends, all the parts of true, solid, and instructive knowledge, in these western parts of Europe; not only before others, but also above and beyond the then ordinary means and measures. And here let no one dispise, and think the accounting for the affairs and transactions of these men, to be vain and frivolous, who have in their time deserved so well of the world, and whose character and actions were esteemed worthy to be recorded and transmitted to our hands even by the greatest of ancient authors.

FIRST, therefore, we are to conceive, according to the hypothesis already laid down, that the first step in the improvement of human faculties, and the application of them in the way of knowledge and practice, to useful and instructive ends and purposes, was in this western part of the world, begun and set on by a few thoughtful persons here and there; who afterwards consociating and assembling together, proceeded to settle principles, and to form their little platforms and institutions in a verbal discursive way; to which they ever after cleaved, neglecting the use of letters, as an innovation inconsistent with their more ancient establishments. And this may be one argument of the seniority of this learned sect, to all those other people, who have set up by the help of letters, beyond which, excepting the ancient Druids, I think there are few pretenders.

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Although they made no use of books, yet by what we read of them, we find that their schemes extended to all the useful parts of learning, which they couched under apt significant words in rythmical compositions with a peculiar class of their society, whom they call *Beirdd*, (from the original word *Pared*,* to divide and distinguish,) that is, men seperated from the rest, for their extraordinary talents of memory, to that peculiar work, of recording and reciting, on occasions the various theorems and explications of their whole system of knowledge.

SECONDLY.—The delivered and taught philosophy and learning of this Druidical sect seemed, in the general air of it, to be symbolical and enigmatical, especially the moral part of it; agreeing in that with the traditional Cabala of the Jews. In imitation of which, the most ancient things amongst the Heathen philosophers, have been shrouded in veils and obscurities.

—Says *DIAGENES LAERTIUS* of these Druids, “They affirm that they taught obscurely and enigmatically their points of philosophy, from hence it is likely other sects and parties; as *CLEMENS ALEXANDRINUS* observes, “usually couched the gravest parts of their learning under these involutions and shadows;” which *PYTHAGORAS*, afterwards advanced to the highest improvement that way; from whom the imitating Greeks took it into vogue, and amused the world with their mythologies and riddles.

But in particular, as to the parts and divisions of that philosophy, it was, as others generally are, either an exposition or regulation of nature; that is, it was chiefly aimed and directed either to the unfolding the abstrusities of her phænomena, or to regulating the ob-

* A wall or seperation.

liquities and disorders of her operations. The first being speculative and properly philosophy; the other practical, and properly discipline: of which in their order. —

FIRST, of their Philosophy, properly so called.— They seemed, if we credit antiquity, to have taken a full draught of the theory of nature, according to the gauge of that time. They made quick researches into her principles and operations. “ Besides the natural,— as if that had been their chief province,—they professed also, moral philosophy.”

But in the management of the natural—whether the principle on which they generally explicated things were conspiscularian, or complex and elemental, I cannot determine; but am inclined to believe them to have been the former, as more agreeable to the Sidonian philosophy, which was plainly atomical; and with which our celebrated Druids, on account of our most ancient commerce and traffic with the Phœnicians, must have had no small acquaintance and communication.

They deeply considered nature in her largest extent, in her systems, in her motions, in her magnitudes, and powers; in all which, they seem to cabalize; for Cæsar, who best knew them, gives us this account of them. “ They dispute much of the stars and their motions, and the magnitude of the world, and of the parts thereof; and of the nature of things.” To the same purpose POMPONIUS MELA, speaks of their accurate discourses of the system of the world, and of their deep insight into natural causes; to which he adds geography, as Pliny does magic and medicine. All which were acquisitions very necessary to uphold the dignity and power which these Druids had obtained over the people, through a great part of Europe.

Now their physiology being so comprehensive as to

take in, with the theory of nature ; astronomy, medicine, and natural magic ; and all this upon the corpuscularian hypothesis ; as it may seem very probable, from their ancient frequent commerce by means of the Tyrian and Sidonian traders, with the Phœnician philosophy, particularly with the placits of MOCHUS, the Sidonian, whom our learned SHELDON, takes to be MOSES. I say besides these noble parts of natural knowledge, their metaphysics likewise, made strong flights, partly on the strength of their own ratiocination, as in the unity of the Deity, the immortality of the soul of man, and other consequent dogmata ; and partly, also, from cabalistic traditions, as in that of the conflagration of the world, the pre-existence of souls, and transmigration of them from one vehicle to another, the propitiation of sacrifice, and many more particulars of that sort, which they strongly professed and taught ; though indeed, as to that one, of the unity of the Godhead, the stream of idolatry, towards the latter end of their time, bore strong upon them, and deflected them from their professed monotheism, to give divine worship to medioximate Gods ; but these errors crept lately among them, or they worshiped the one God under several titles and appellations.

That these eminent parts of philosophy, both natural and metaphysical, acquired as I have said, by the early acquaintance they had with the Phœnician learning, flourished for some time among our ancient Druids, we may well take for granted, on the words of those excellent authors I have now mentioned. But of what sort their notions and explications of things were, though among us all remains and footsteps of them are quite lost and perished ; yet we have much to guess ; and it should seem that they were the same, or very near a-kin, with what PYTHAGORAS SAMIUS some time after, about the Sixtieth Olympiad, fetched also

also from the disciples of the above MOCHUS (as JAMBLICUS affirms in the Life of PYTHAGORAS) and left recorded in his Italic school; or at least the said PYTHAGORAS might well have borrowed the chief points of his philosophy from his nearest neighbours the Gaulish Druids, who had had them before from Phœnicia, and conveyed them that way to Italy. And what it was that made up the greatest part of the philosophy of PYTHAGORAS, besides what has been recorded and preserved to us by his own scholars, DEMOTRICUS and LEUCIPPUS of old, GALILEO and GASSENDUS of late have sufficiently taught us.

SECONDLY. As to the discipline of these Druids, or that practical part of their philosophy which referred to and concerned, either their own establishment and society, or the people over whom they presided and governed. I find it chiefly consisted of, and exerted itself in these three particulars. First; in the conduct and management of themselves. Secondly; in acts of public decisions and judicature; and, Thirdly, in the solemn rights and performances of religion. Which brings me to the third observation proposed, that is, their orders and societies.

FIRST.—Then as to the regulation of themselves, and the prime establishment of their societies and orders; their politics seem to have been very cautious and extremely provident in the uniform model and plot of their constitution. They submitted themselves to one whom they were implicitly to obey, and to be solely guided by, in the weightiest conduct of affairs. And then they divided their whole body into distinct classes and fraternities, suited and proportioned to the several parts and employments of their function and office. And in matters of œconomy and classical regimen, they were sorted in an agreeable subordination and dependance of one order and society upon another, and
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of all upon one chief or metropolitan, if I may so call him.

This chief or head Druid, had a supreme metropolitical power, not only over their own collegiate societies, but also over the separate communities and governments of people through the whole nation, as Cæsar expressly affirms: "over all these," meaning the whole order of them, "there is one, supreme head and governor, to whose jurisdiction and authority they were to pay obedience and submission, in all matters relating to their cognizance, &c." And that all people did yearly bring their appeals from all places of the land, to his tribunal or court of audience in Gallia, as their dernier resort, their last plea of justice. Cæsar is express: "these high pontiffs with their assessors, the heads and presidents, probably, of their inferior orders, met yearly in a consecrated place; at whose tribunal, all that have any private suits or controversies, make their last appeals, and stand for ever obliged to submit to their decrees and sentence."

This indeed CÆSAR speaks of, as it was practised in Gallia, in his time; but withall he says before, that their discipline, of which this practice is a main part, came into Gallia from Britain. And since he affirms it came from Britain, we may very well conclude, that the same course and method, as was used in Gallia, was also practised in this island.

That head Druid, for the eminency of his place, and the singularity of his office, was called ARCH DRUID. He was when dead, presently succeeded by another; who mounted into that dignity, either by his singular virtue and merit; or, if on account of equality, a competition arose, by the suffrage and election of the inferior orders. In these elections sometimes, such heats and broils, and interest of parties, raged among them, that

WARS

Wars and bloodshed have often concluded the contest. But if we consider the extent of their authority, we need not wonder at the struggles they made, in order to attain this supremacy. For their persons were not only held inviolable, but they were the inspectors over the conduct of kings themselves, and had authority to elect or depose whom they pleased; and with respect to his power in civil affairs, might be termed a king, while in religious matters, he might be called the reigning pope of those days.

The extent of their authority and jurisdiction, as to exercise and administration, inasmuch as it reached to all places of the nation, so as to cognizance and power. It took up almost every case and circumstance whether civil or criminal. (as CÆSAR says) "They determine in almost all controversies, both public and private; and if any great crime be perpetrated, if any murder or manslaughter be committed, if any quarrel arise about bounds of land and inheritance, these Druids give judgment in the matter, and decree rewards and punishments as the case deserves"

Now, though this decretorial power extended even to life and death, yet the execution of it, (they being a sort of ecclesiastics) was, for all I can find, wholly transferred to the secular power of the city or province they belonged to. The same likewise of their decreeing rewards and punishments being merely declarative, pronouncing juridically who were fit, how far, and perhaps in what manner, to be rewarded or punished. Yet one thing there was that struck a general terror, with which they might awe, and over-rule their laics to almost any thing they pleased; and that was what these Druids took the greatest care and pains to inculcate on the people; viz. the people's indispensable obligation to the necessary rights and duties of oblations and sacrifices,

fice, together with their own indisputable power of designing and appointing what persons or things they pleased for the victims and cruel immolations of their altars,—making them believe, as CÆSAR says, —That for the life of a man, nothing but the death of another man, offered a sacrifice on their altars, could appease the wrathful immortal Gods, and make due atonement for the evil committed, or the punishment threatened.

This, indeed, was their great engine to put the abused people into what posture they pleased; and was the chief proof of their authority, which it seems they kept up here to the very last. And on which depended their other machines of terror among the inferior laity; which was their anathemas and excommunications.

With this they quickly dissipated all contempt and disobedience; and in that opinion, which they had industriously cultivated in the vulgar, of their indispensable necessity of sacrificing, and frequently attending the solemnities of their altars.. There was no greater and more dreadful stroke, except death itself, that could be inflicted on a poor mortal, than to be interdicted and excommunicated from the rights and privileges of sacrifices.

And as the first. viz. the general awe which they carried over all sorts of persons, from their being able to appoint whom they would to the slaughter, gave them the great authority of commanding. So this latter, viz. the power of interdicting and excommunicating, secured them the speedy and effectual execution of what they commanded. (Says CÆSAR,) “this is their greatest punishment upon those who refuse to submit to the Druids decrees and sentences, to debar them the use and solemnities of sacrifice. And those who are so interdicted, are accounted the most wicked and

and profligate of all people, to be shunned and eschewed by all honest men." Nay, to shew the further congruity of this scheme with future methods, or what came to be afterwards practised in the true Christian Hierarchy. Says Cæsar of them who were excluded and anathemized for their contempt and delinquency, and debarred the common rights of religion: Also while they continued interdicted, were as outlawed wretches, excluded and rendered incapable of all benefit of law; no place of trust or honour was ever to be conferred upon them. ¶ Thus we may observe, the guilt of contempt and disobedience to just authority. As it was in all the dispensations of the true religion, so in the eye of nature itself, it has, has ever been reckoned the foulest and most unfociable crime, and consequently branded with the most odious marks both of divine and human indignation.

THIRDLY, of the Druids discipline, in relation to acts and exercises of religion, I shall only touch, as I did in the rest, on what is most remarkable. That they had times and places sacred and separated to holy uses, it is natural to think; but what precise determined partition of time those were, no author mentions. It is probable they had * one day in seven, as the generality of mankind had, appointed and set apart for divine worship; and that that was, as in most other nations, the day of the Sun. It is as probable, that they also had set times and peculiar celebrations of deified heroes.

As for their set and appropriated places, we are sufficiently told, that they were groves of oak. (Says PLINY of these Druids) *i. e.* "They dress and cultivate groves of oak; for without that tree, or those

* CLEM. ALEX. STROM. lib. 3. where he vouches the authority of HESIOD, HOMER, CALLIMACHUS, and others, for the sacred observation of the Seventh Day as a general practice.

groves, they never celebrate any part of their sacred functions." They placed a very high mystery in the mistletoe of that tree, esteemed it the choicest gift of Heaven; and imagined the tree on which it grew, was eminently favoured by the Deity, and had, on that account, a particular claim to their veneration. It was sought for annually on new year, the * 6th of March; and when discovered, was hailed with such raptures of joy as are scarcely to be conceived; amidst an infinite concourse of people, the chief Druid, clad in white, ascended the tree, and with a consecrated golden knife, or pruning hook, cropped the mistletoe, which he received in his sagum, or white robe, and preserved it as Jove's greatest gift, with the highest veneration and worship. After which they offered two white bulls, with fillets on their horns, and with frequent invocations invoked the all-healing Deity to render it efficacious in those distempers wherein it should be administered; whence the mistletoe itself was by the ancients called, "all heal," † or a sure remedy against all diseases. So great indeed was the veneration they had for this tree, that at last it degenerated into idolatry, and became the immediate object of adoration. Hence it was that GREGORY the GREAT, in his epistle to Queen BRUNEHAUT, recommends to her, no longer to tolerate the worshippers of trees in her dominions.

Being the living depositories of learning, they took all those measures which conduced to restrain it within their fraternity; and though at first obliged by necessity, they afterwards determined by choice, that none of their institutes should be committed to writing. Hence they drew

* TOLLAND says, it was on the 10th.

† The primitive Christians, on account of its specific virtues, called it, "Lignum Sanctæ Crucis". Wood of the holy Cross. (See CULPEPER).

drew to themselves an incredible number of disciples, whom they kept for no less than twenty years under their tuition; and as most of these were the chiefs of clans, and other nobles, it was the means of rendering themselves more awful to the people, and more necessary to the state. The lectures they gave their pupils, were such as suited their quality, such as were necessary for Legislators. And in this case, resembled the so much boasted mysteries of the Egyptians, which the late Bishop of Gloucester has developed with so much ingenuity and success. They taught them the nature of the Gods, the immortality of the soul, and other subjects that contributed to render them Heroes, and make them despise death, (Says CÆSAR of them) *i. e.* "they discourse much of the power and perfection of the immortal Gods, which they preach to the younger people." the manner in which they conveyed these noble truths, was the best calculated to rivet them in the memory, and to remedy the inconvenience which might arise from their not being committed to writing. I mean the delivering them * in verse. It was thus that

* A specimen of the Druidical verses, wherein they inculcate the doctrines of morality, is to be found in LHWYD's Cornish Grammar, but as this book is very scarce, I have transcribed them to make them more public.

1 Marchweil Bedw briclas
 A dyn vynrhoet, o wanas,
 Nac addev dy rin i was.
 Marchweil Derw Mwynllwyn,
 A dyn vynrhoet o Gatwyn,
 Nac addev dy rin i vorwyn.
 Marchweil Derw deiliar,
 A dyn vynrhoet o garchar,
 Nac addev dy rin i lavar.
 2 Eryi mynydd, Hudd efcyt,

D 2

Odyt

that all laws were delivered * before the knowledge of letters; and it was thus that all history was formerly composed †.

They pretended to a familiar intercourse with the Gods, which they supported by such studies as were best adapted to impose on the Public. for this reason they pretended to magic, and cultivated both physics and mathematics, astronomy engaged their attention; and by explaining to them the mysteries of the heavenly bodies, enabled them to foretel the times and measures of eclipses, to such a degree of certainty, as must have attracted reverence from ignorance. Their knowledge of the medicinal qualities of herbs, was subservient to the same purpose; and their skill in mechanicks, which shews itself in several stupendious structures, still served to prosper the cheat. For their magic

Odyd amdidawr or byt,
 Rhybydd i drwch ni weryt.
 Eyri mynydd, pife yn rhyt
 Cyrchyt Karw Kilgrwn Cwmelyt†
 Hiraeth am Varw ni weryt.
 Eyri mynydd gwint ae tawl,
 Llydan lloergan, glafs tawawl,,
 Odyd dyn, diried dihawl.

1 The first three verses contain an invocation to the groves, and an ostentatious display of the immunities and privileges of the Druids. 2 These three verses begin with an invocation to the Mount Eyrri, the Parnassus of the Druids; and at the close of every stanza included some moral sentence: they were collected by Lhowarch Hen, a prince of Cumberland, who lived in 590.

* That druidism was prior to the invention of letters is a fact that may be proved by probable arguments: however this is certain, that before the coming of the Romans, we here of no books composed by them; we see no inscriptions on their altars, or their monuments, though it might be imagined that they were as fond of speaking well of their Deities, or of immortalizing their heroes, as any other set of men whatever.

† None of the old Grecian historians wrote in prose, till the time of Cæpnus, the Phœnician.

magic * it was so famous, that they are supposed to have taught it to the very Persians; and the name of their order was, on that account, made use of, to signify magic itself.

Their privileges were great on this account, and as the exercise of this function seemed to require secrecy, and the preservation of their tenets security; they were exempted from all taxes and military discipline. Hence it is, that in the various engagements of the Romans, we find no mention of Druids among the British armies; but from the relation of vast numbers found in Anglesey, may conclude, that when war broke out in any province, they retired from it into that place, so remarkable for their residence and antiquity.

Yet it must not be thought, that it was their candour or equity, or the exemplariness of their lives, or the goodness of their moral doctrines that gained them this influence over the people; they had another claim, which was, that they were men of the first quality; and that their legislative quality, was a claim of their birth-right. With these advantages, they became a public blessing to the kingdom in which they were settled, composed the civil discords which disturbed it's repose, by their mediation, and sometimes at the risk of their own lives; for they often threw themselves between embattled armies ready to engage; and by their wise remonstrances, put a stop to the rage of incensed enemies, and brought them to an happy accommodation.

SECTION

* In Ireland the common word for a magician is Driu, and the art magic Driudheacht: and in the Irish translation of the Bible, it is used to express magicians or incanters, as in Exod. vii. 2, "anois DRUIH na hegipte," among the Saxons and Germans, DRY is used for a magician and DRYCRAFT for magic or incantation.



SECTION, II.

Containing their Modes of Worship, Orders, Allegories, Antiquities, &c.

IN point of religion they were distinguished above all other nations, the Jews excepted; they believed one supreme Deity immense and infinite, and thought that confining his worship to a particular place, was inconsistent with the belief of those attributes; but their belief of this doctrine was corrupted by admitting an inferior kind of Deities, and paying divine honours to JUPITER, MARS, APOLLO, and MERCURY; under the names of TARAMIS, or TARANUS, HESUS, BELENUS or the SUN, and TEUTATES. After the arrival of the Romans we find they increased the number of these Deities, by adopting likewise the worship of DIANA, MINERVA, and HERCULES; though it is a question, whether the druidical OGMIVS was not a Deity peculiar to themselves, and borrowed by the Greeks from them. They adored their Gods in prayers, in thanksgivings, in oblations. Their oblations were, at first, fine meal or flour sprinkled with salt, or a baked cake seasoned in the same manner. This primitive simplicity they retained, as appears from the oblations sent by their sacred Ambassadors to the Temple of APOLLO, at least to the time of HECATÆTUS. When by their frequent intercourse with the Phœnicians, they lost their native simplicity, and adopted the barbarous custom of human sacrifice; and improving
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on the cruelty of other nations, they used them for divinations, with such circumstances as must shock human nature to relate. Steeled, as it were, by these practices, they grew deaf to the whispers of humanity, and carried their savageness to so high a pitch, that they formed wicker Colossus's of such a monstrous size, as to contain great crowds of persons, whom they burnt in this monstrous inclosure, at once. At first only malefactors were the objects of their barbarity; but in process of time, innocent persons became the victims of their superstition. The places set apart for these sacrifices, and all other parts of Divine Worship, were consecrated groves; * and as I have said, the name of their order is derived from this circumstance. The oak was the object of their esteem and veneration; the fences that enclosed these places of worship, were made of its wood; their altars were strewed with its leaves, and encircled with its branches; the brows of the victims, and the heads of their votaries, was crowned with its chaplets.

In their religious exercises, they make use of hymns, which were sung in concert, accompanied with the musick of harps, and, on their periodical festivals, were attended with dancing, feasting, interludes, and public games. These hymns were at first the work of the Druids in general, but in process of time, were

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* These were in British named Llwynau, whence the British word Llan, is as present applied to signify a Church, and to this day there are several places in Wales, which still retain the name of Llwynau or groves, as Llwyn Llwyd, Llwyn Meel, Llwyn Ogan, in or near which are to be seen several remains of the Druidical worship. In these groves, they had their sacred mounts or hillocks called Gorseddau, from their sitting upon them above their audience, when they delivered their decrees, and pronounced their lectures: In these groves they erected their pillars and idols, their Carns, Carnedde, or heap of stones, and their Cromleachs or altars on which these Druids offered their sacrifices

* the Bards, an inferior order, who likewise were the preservers of the memory and noble exploits of their heroes. † The Bard was not only a Priest, but a Herald; not only a Poet, but a Musician likewise. The order was subdivided into three ranks, named Privardd, Pofwardd, and Arwyddwardd; the Privardd, was one who invented and taught such systems of philosophy, as were before unknown: the Pofwardd was no inventor, but a propagator of the principles and systems of others: The Arwyddwardd, or ensign Bard, was properly an Herald at Arms; his office was to declare the geneology, to blazen the arms of the Nobles and Princes, to keep a record of them, and to alter them according to their dignity and merit. In latter times, these attended the Kings and Princes in all their battles. With regard to the subjects, the Bards treated of, they were called likewise ‡ Prudud or Chronologers: Tewelwr or Heralds, and Clerwr or comic and satyric Poets. But it should be remarked, that Bardd was an appellation given to all Professors of Learning, as well as to the three orders above-mentioned.

* Bard is the Irish and Scottish word, and Bardd the Armoric and British, which signifies both a Poet and a Prophet.

† This account is transcribed with some necessary additions from a Cottonian MS. in the British Museum.

‡ The Prudud, as the Cottonian MS. says, in another place, was to treat of lands, the praise of Princes, Nobles, and Gentlemen, among whom he resided. The Tewelwr treated of common subjects, domestic affairs, and sports, having his circuit among the rustics. The Clerwr cultivated invective and rustic poetry, and had his circuit among the yeomen of the country. They do not want many instances of the true sublime among their fragments; their epigrams were admirable, and their turns equal to any of the Italian Poets. But in moving the passions, they seem superior to Greeks, because they are more natural.

Besides

Besides these, there was a fourth order, who in the Celtic are called * Faidh, or Voids, which in that language, and in the Irish signifies a Prophet. The Voids were skilled in physic and in divination; their knowledge in augury attracted the notice of the Romans, and their proficiency in philosophy was great, as well as that of the Druids.

This account of the different orders of Druids would be very imperfect, if we did not add, that the fair sex were admitted Members of this Society; that several ladies of the first rank, even Princesses, were educated by the Druids, and that some of their fair disciples became as celebrated for their proficiency in learning, as they were famous for their personal charms, or dignified by their high birth. In Inisfeen, a place in the county of Donegal, is the grave of Geal-coffa, a Druidess; near which is her temple, a sort of a diminutive Stonehenge, still held in the greatest reverence by the Irish; and in the Irish annals, we read, that two daughters of King Laoghaire, were educated by the Druids, and are represented with a long dispute they held against the Christian Religion, at that time preached by St. Patric.

It will not be improper to introduce here, the magic of these Druids, or one part of it, which seem to have remained among the Britons, even after their conversion to Christianity, and is called Taish, in Scotland; which is a way of predicting, a sort of vision they call Second Sight: and I take it to be a relic of Druidism,

* The word is Faidh, or Vait by the usual conversion of F into V, and T. into D. whence the Greeks formed *Θαυσις*, i. e. *Ouatiss*, and the Latins *Vates*. The *Euhages* and *Eubages*, mentioned in *Ammianus Marcellinus*, seem to be corruptions in the Author, or mistakes in his Transcribers.

ism, particularly from a noted story related by Vespiscus, of the Emperor DIOCLESIAN, who, when a private soldier in Gallia, on his removing thence, reckoning with his hostess who was a Druidess, she told him he was too penurious, and did not bear in him the noble soul of a soldier; on his reply, that his pay was small, she looking stedfastly at him, said, that he needed not be so sparing of his money, for after he should kill a boar, she confidently pronounced, he would be Emperor of Rome, which he took as a compliment from her: But seeing her serious in her affirmation, the words she spoke stuck to him, and he afterwards took much delight in hunting and killing of boars, often saying, when he saw many made Emperors, and his own fortune not much mending, "I kill the boars, but it is others that eat the flesh;" yet, it happened, that many years after, one ARRIUS APER, father-in-law of the Emperor NUMERIANUS, grasping for the empire, traitorously slew him; for which fact, being apprehended by the soldiers and brought before DIOCLESIAN, who being then become a prime commander in the army, they left the traitor to his disposal, who asking his name, and being told his name was Aper, *i. e.* a boar, without further pause, he sheathed his sword in his bowels, saying, "Even this boar also to the rest;" which done, the soldiers commending it as a quick extraordinary act of justice, without further deliberation, saluted him by the name of Emperor. I bring this story here in view, as not an improper hint, nor unuseful to be observed, because it gave fair evidence of the antiquity of Second Sight; and withal shews it descended from the ancient Druids, as being one part of the diabolical magic they are charged with; and upon their dispersion into the territories of Denmark and Sweedland, continues there in the most

most Heathenish parts, to this day, as is set forth in the story of the late Duncan Campbell.

Secondly, I shall proceed to relate another that comes to the purpose, (as related by Plutarch.) This learned Greek in his tract of "Cessation of Oracles," speaking of the Genii of those Gods of the Gentiles, whom they pretended to have informed and actuated those idols, by whom, before the Incarnation of Christ, these Oracles were delivered, gives us a story of a certain person, sent with some ships by the Roman Emperor, who, by probable circumstances, seem to have been Claudius, with directions to discover the Western coasts of Britain. The relation Plutarch gives of that expedition, is this:—

"There are many Islands which lie scattered about the isle, after the manner of our Sporades. They are generally unpeopled, and some of them are called the Islands of the Heroes; and arriving at one of the islands, next adjoining to the Isle of Britain before-mentioned, he found it inhabited by some few Britons, but those held sacred and inviolable by all their countrymen. Immediately after his arrival, the air grew black and troubled, and strange apparitions were seen: the wind raised a tempest, and fiery spouts and whirlwinds appeared dancing towards the earth. When these prodigies ceased, the Islanders informed him, that some one of the ærial Gods or Genii, superior to our nature, ceased then to live: for as a taper while burning, affords a pleasant harmless light, but is noisome and offensive when extinguished; so, those heroes shine benignly upon us and do us good, but at their death they turn all things topsy-turvy, raise up tempests, and infect the air with pestilential vapours." The account he gives of the discourse he had with these holy men, about the cause of unusual

storms and tempests. These men account not for it, from natural causes, it being looked upon by them as a prodigy of a very remarkable and unusual appearance; and therefore, they determine of it in a supernatural way, agreeable to the principles of that set of men; who, generally entertained the Pythagorean Hypothesis, and the ancient theology of the Phœnicians and Egyptians; whose opinion of the mortality of the Genii, or ærial demons, shifting from one vehicle to another, which they reckon to be the dying of these inferior Gods *. So upon the whole, it may be, I presume a collateral evidence of the Hypothesis of the Druids. Having given these accounts from high authority, I shall next proceed to account for their allegory and symbols, &c.

The Druids when employed in Religious Ceremonies, wore a white † surplice, and generally bore in their hands a ‡ wand, and had a kind of ornament about their shoulders, enchased in gold, and called the Druid's § egg, and had a golden chain about their neck, and bracelets about their arms and wrists; they wore their hair short, and their beards long, and always affected great seriousness. Thus clad, the Arch-Druid ascended their Cromleach or altar, and with great solemnity invoked the Almighty God one and infinite, to shower down blessings upon them, exhorting the people to a strict observance of the laws, and their indispensable duty to attend the immunities and customs of their altars; to pay obedience to their superiors, in all matters relating to their cognizance, by

* See Dr. Henry's *Moor's Immortality of the Soul*, Lib. 3, Cap. 4.

† White, is an emblem of Holiness.

‡ Allegorically represents the true God.

§ The Wand is a Symbol of Magic.

by which means they kept up a strict subordination, and secured their own authority: and as their order emblematically represented holiness, their tenets, peace and good will to all mankind, boldly asserting under various aphorisms, poems, and adages of a peculiar cast, engimatically and obscure, closing each stanza, with this just remark, (the truth in opposition to the world).

They have been described by many, to have been Pagan Priests; but Pagans we can hardly call those, who worship the true God in simplicity—yet, among the bulk of the people, there was certainly many superstitious customs, and many of them are not exploded to this day: But let us examine and draw a just reference between the British patriarchal religion and that of the Jews—the one is as inimical to the other, as Druidism is to Christianity. I do not mean to say, that the Druids were in all things justifiable, but I am inclinable to think, they were in the main, excepting their human sacrifice; and yet, there is room to doubt, as to that—or of its being exercised with that savage inhumanity as related, as I will make it appear from the foregoing evidence, being indebted to the Roman History for the many collateral evidences I have adduced. I cannot swerve from those principles that I have pledged my word to maintain, without submitting it impartially to the candid Reader, to revolve in his mind and give judgment accordingly. The Historian expressly says, “Briton was as yet scarce known, so much as by name to the Romans, though they had carried their arms over the greatest part of the habitable world, for they had no idea of any country lying beyond the ocean, which they imagined to have surrounded the globe. Pompey having extended the Roman conquests to the Caspian Sea, relinquished

linquished his victories on that side, in order to reduce Syria, Judea, and Arabia, for no other reason, but that it might be said, he had carried the Roman armies as far as the Red Sea, a branch of the ocean which surrounds the globe. This instance seems to have operated strongly on the mind of Julius Cæsar, who was no way inferior to him in military skill: Not content with the conquest of countries measuring a thousand miles in length, inhabited by nations, whose martial skill was a terror to all their neighbours: He was ambitious to raise his glory to a point that would admit of no competition, and resolved to give laws to the ocean itself, and spread the terror of the Roman arms into another world, a term by which England was frequently called in those days. Cæsar determined to invade England under various pretences, but the enterprize seemed not very acceptable to the Roman people, who looked upon it both hazardous and unprofitable, expecting to find neither riches or men of learning, nor any acquisition, than that of slaves.

Cæsar having gained footing, his next step was to secure himself in his possessions, and that by striking at the root, he being a man of discernment, soon discovered that the Druids were the directors of the Britons in their most weighty affairs; and finding he met with many unexpected obstacles, and could assign no other reason, than of the Briton's inflexible adherence to their chief masters the Druids, who were every where exhorting them to defend their liberty, from unjust usurpation, knowing their own dignity depended on the result. Cæsar himself speaks of their learning, and other matters, with great praise, and adds, That the Druids were not to be found in their armies; and it would appear, from what has been said, that

that he himself had very little knowledge of them at that time, but we may conclude, that from the many exaggerated accounts even of the present day, that Cæsar execrated the conduct of those men, more from pretext than authority——admitting that Human Sacrifices were criminals to appease Divine justice.—(These victims are still devoted in London and other great towns ;) but most Authors have unaccountably added the Epithet, horrid, to those Druidical Sacrifices, whenever they have had occasion to mention them, seemingly, without ever thinking of its propriety, or otherwise, and forget what has been said of the severe inflexible morality of the Druids.

Though, at first, the Druid might have no other shelter but his oak, yet, in time, necessity might have made more ingenious, and set him on contriving some more commodious retreat. 'Twas then, that his house was erected; a little round arched building at first; indeed, of wood, with a stone foundation, but in length of time formed entirely of stone, the ruins of several such, capable of holding only a single person, are to be met with in Wales near their chief residence, the Island of Anglesey. One of them is still shewn in the Island of St. Kilda, which, according to tradition, was the abode of a Druidess. It is built entirely of stone, without lime, mortar, or any other cement; it is arched, and of a conical figure; but open at the top, in order to discharge the smoke and let in light, the fire-place being made in the middle of the floor: It is more capacious than those already described, and is large enough to contain nine persons without crowding: there are projecting from the sides, three low vaults, separated from each other by pillars, and capable of containing five persons each. Just such another edifice, except it being larger, and grown over with sod, is
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in Berera, an Island adjacent to St. Kilda, which was the habitation of a Druid.

That the Druids formed themselves into separate societies, and lived together in different places, is manifest from their reliques, which are interpersed in several parts of this kingdom, Ireland and France; and from several towns which bear their * names, both in this and the adjacent islands.

Yet, wherever the Arch-Druid settled his residence, he was undoubtedly attended by the inferior orders who lived in towns near him; as for those who lived at a greater distance, they were obliged to attend him annually at his General Council, wherein he exerted his power both in religious and civil matters, and enacted such laws as were necessary for the support of the order, and the good of the state. This General Assembly was held at Dreux, in France, by the Gaulish Druids, and by the British Druids in Anglesey. From this latter place, as from a growing nursery, were disseminated the plants of Druidism into all parts of this Island, and even into the Continent; it being asserted by Cæsar, that the doctrine of the Druids was invented, at least taught with the greatest accuracy and precision in Britain; and that those who were willing to make themselves masters of its mysteries, came hither for that purpose.

The † Trer Drew in Llanidan parish, must have been the residence of the chief Druid, because applied
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* Such are Dreux in France; Kerig-y Druidion, or the Druid's stones, a Parish so called, in Denbighshire, from two of their altars; Trier Drieu, the Druid's Town, and Maenny Drew, the Druid's Stone in Anglesea: Caer Drewyn, or the City of the Druids, in Merionethshire; and Stenton Drew, in Somersetshire.

†. i. e. The City of the Druid.

in the singular number to this order; the many reliques of Druidical superstition, and the names of the neighbouring places, still corroborate this opinion, and at the same time, enable us to discover such traces of the dignity of the president, and the internal policy of the order, * as must make us perceive the defects of the Roman and Greek Authors, when treating of this sect.

Round this metropolis of the chief Druid, we find the other classes settled, in order to give a more ready attendance: the Bards inhabiting Treir Beirdd, or the Bard's town, and the Vaid's bodevwyr.

As the pontiff of the Druids must reasonably be supposed, to have a more splendid and magnificent palace, than those of the inferior orders, in the center of Tre'r Drew, there are the ruins of one still to be seen, consisting of an æra, that seems to have been the ground-plot of a wooden palace, having the foundation of a round tower or stair-case in the centre, and formerly having a grove of oak near it, as appears from the mud of the ditches, which seems to be only a mass of putrified oak leaves. On the other end of the town is a large theatre of stones raised to a great height, in the

* GILDAS says, that rivers and mountains were the object of Divine Worship: agreeable to which the river that runs through one part of the island is called Breint, i. e. the royal river. CÆSAR mentions their supreme court or consistory; and there is a great circular bank of earth formed on a plain, called Brein Gwyn, or the supreme consistory, to this day. Astronomy, one of their particular studies, was by the antients named Idris, from Enoch, its supposed inventor; here likewise is a hill called, Gaer Edris, or Idris, and not far from it a place called Cerieg Brudyn, or the Astronomers' circle. They were characterized from their peculiarly affecting solitary walks and groves, and here we have a small villa named Myfiryon, i. e. a place dedicated to studies and contemplation, and a small hamlet, called Trev-ir wydd, i. e. the township of young trees.

the shape of a crescent, opening towards the west : In the same direction from hence are the ruins of a ring or circle of stone pillars, three of which are still standing : This place is called *Bryn Gwyn*, or *Brein Gwyn*, an expression used by *TALIESSEN*, to imply a supreme tribunal ; by *DAFYD LHWYD*, to signify the great council of the nation ; and by *ADDA FRAS*, for the parliament.

Having thus shewn, that they were indebted to architecture for dwellings, it will not be unreasonable to mention, that they had likewise * temples : these consisted generally of a circular or semicircular row of pillars, open on all sides and at the top, surrounded by a deep trench, like that of Stonehenge, and like the pillars in that famous edifice having no traces of a tool ; it being a Druidical, as well as an antient Jewish maxim, not to lift up an instrument on such stones as were intended for Divine uses. The temple of *APOLLO* or *CLASERNISS*, in the island of Lewis or Harries, is so remarkable, that it deserves a minute description. The body of this temple consists of twelve obelisks or columns placed circularly, about seven feet high, two broad and six distant from one another, with one thirteen feet high in the centre, shaped like the rudder of a ship, from whence the chief Druid used to deliver his lectures to the people. It has likewise four wings, stretching out from its sides, consisting of four columns

* This was an improvement introduced after their knowledge of Architecture, for at first their temples were only groves ; but even after the introduction of buildings, they retained their original principle, that it was contrary to the Imensity of the divine essence, to suppose it included within walls ; and on that account, their temples were open at the top, and had no other inclosure on the sides, but a circular row of pillars erected at equal distances from each other.

columns each, pointing directly east, south, west, and north, to represent the four cardinal winds, as the twelve pillars possibly might be intended to denote the twelve signs of the Zodiac. The avenue, which is north, consists of two rows of columns, of the same size, and erected at the same distances as the former; the breadth of the avenue is eight feet, and the stones composing each side nineteen in number, serving to represent the famous cycle of nineteen years, first discovered by the Druids*. At a quarter of a mile distance from hence is another temple, probably dedicated to the moon; for it does not appear, that the Britains used to have their temples so near to each other, except in this case.

Their † altars generally consist of four stones, three

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of

* East of Drumcruy in the isle of Oran, is a circular temple, the diameter of whose area is thirty paces; and in the south of the same village another, in the centre of which still remains the altar, consisting of a thin broad stone, supported by three others. In the greatest island of the Orkneys, commonly called Mainland, are likewise two temples near Lockness, one of which is by tradition believed to have been dedicated to the sun and the other to the moon; they are each of them surrounded by a trench, like that about Stonehenge, many of the stones are above twenty or twenty-four feet high, five broad, and one or two thick: Near the lesser temple, stand two stones of the same size with the rest, through the middle of one of which is an hole, which served to fasten victims or the wicker Colossus mentioned above, in which crowds of persons were burnt alive. In the island of Papa Westra, another of the Orkneys, are two more obelisks, in one of which is to be perceived a hole likewise; and behind them a third, hollowed like a trough. At Biscaw-woon near St. Buriens, in Cornwall, is a circular temple, consisting of nineteen stones, distant from each other twelve feet, having another in the centre, much higher than the rest. To mention no more, there is one at Aubury, in Wiltshire: and Gregory of Tours mentions another on the top of Belus Moynt, between Arton and Riom in Auvergne, whence St. Martin took a view of the country.

† There are a great number of these altars yet remaining entire in Wales, particularly two in Kerig y druidion, and one in Llanhammulch parish in Brecknockshire. To which we may add one at Carn Lhechart, in the parish of Llan-Gyvelach, in Glamorganshire.

of which are hard flags or large though thin stones set up edgewise, two of which compose the sides; the third, which is shorter than the others, the end; the fourth is likewise placed horizontally on the other three. These altars are situated in the middle of the temple near the great **COLOSSUS**, and are by the Welch called *Kisvaen*, a stone chest in the singular number, and *Kistie-vaen* in the plural. They who imagine from the bones they find near these altars, that they were sepulchres, forget what ancient authors informs us of the Human Sacrifices offered by the Druids.

Besides these altars, are others of a larger kind, termed by the British *Cromlech* in the singular, and * *Cromlechu* in the plural, near which was commonly placed a prodigious stone, which served as a pedestal to some idol, or at least to the wicker **COLOSSUS**. In *Ne-vern* parish in *Pembrokeshire*, there is a *Cromlech* of which

* Some derive the name from the curvedness of its figure; but others more rationally from *Crymmy*, bowing or bending the body in Divine Worship at these places. The Irish call them *Cromleach* in the singular, and *Cramleacca* in the plural. There is one at *Poitiers* in France, supported by five lesser stones, which is sixty feet in circumference. As many of these stones thus erected, weigh from ten to twenty tons, it might embarrass the curious to know how they could be raised in these rude ages to their several heights; but as the Leaver was a mechanical power, which was invented in the earliest ages, and as antient as building itself, we may with the ingenious Mr. Rowland, suppose that they either found or made mounts with an inclined plain on the sides, and flatted or level at the top, up the sloping sides of which they might gradually roll or raise these stones, they intended to erect at the top of the hillock, where they dug holes in the earth at the end of every stone they intended for a supporter, equal to its length, and then slipping them in so, that their tops might be level with the ground, they then rolled the other stone intended for a cover over them, and then digging away the earth between the supporters, left the whole standing, so as to form an appearance not unlike *Stonehenge*, *Rollrick*, and the *Cromleaches* in *Wales*, *Ireland*, or *Jersey*; in which last place they are named *Pouquelsya*.

which the middle stone is still eighteen feet high, and nine broad towards the base, but growing gradually narrower upwards. Near it is a fragment about ten feet long, which twenty oxen cannot draw. At Bodowyr in Anglesey, is another, on the top of a hillock, which is seven feet long, six broad and six thick, its upper stone being in the shape of a detruncated pyramid, and flat at the top.

On the tops of the mountains of Scotland, Wales, Ireland, the Scotch islands and the Isle of Man, are great heaps of stones, another relique of the Druids. They consist of stones of all weights, from one pound to an hundred; they are coped or round in form, and somewhat tapering or diminishing in circumference upwards, but on the summit have always a flat stone. These * heaps are of various sizes, some of them containing at least a hundred † cart-load of stones. They are called in the antient Celtic language, and in every one of its dialects, a Carn, either from the devotional rounds performed about them, or else from the Hebrew, Keren Nedh, which implies a coped heap, and is undoubtedly the origin of the Welch word Carnedde, by which these collections of stones are denominated. They were always so disposed, as to be in the sight

* The smaller heaps, according to the common tradition, are the graves of persons eminent for their virtues, or notorious for their vices; and were originally formed by a custom then in vogue, which was for every person who passed, to sling a stone on the grave, as a sign of his veneration of the good life of the former, or his detestation of the depravity of the latter. This custom is still preserved in Wales, where it is customary to throw stones on the graves of such as are denied Christian burial, till they amount to considerable heaps, which has given rise to the proverbial curse Kern ar dy ben, i. e. ill betide you.

† There are some of these cumuli or heaps so large, that they required a more numerous army than ever was in this island, to bring every one his stone to raise it.

sight of each other, as appears from those which are in Bryn Kelli, formerly called Llwyn Llwyd, in Llandaniel parish, which are situated within a few paces of each other; one of these is entirely demolished, but that which remains is twenty paces high; and one space in circumference at the base.

But these cairns I shall endeavour to prove, might in all probability, have been a part of their sacred function, and the positive rights of religion and worship in those times. And though the particular manner and circumstances of that sort of worship, viz. by throwing and heaping up stones, are found extant in no records at this day, except what we have of the ancient way of worshipping MERCURY in that manner: yet some hints there are of it in the ancient history of MOSES, particularly in that solemn transaction between LABAN and JACOB, which may be supposed to be an ancient patriarchal custom, universally spread in those coarse unpolished times, and consequently might, and did, as the visible remains of it are still witness, prevail in remoter countries also, and even in this I am now speaking of.

The passage I now offer for it, is very plain and full to the purpose, as to those countries which MOSES mentions. And while our monuments agree exactly with those descriptions, I take it not unreasonable to ascribe them to the same causes.

“ And JACOB said unto his brethren, gather stones; and they brought stones and made a heap; and they did eat there upon the heap,” Gen. 31, 46. Now the design of this whole affair was to corroborate the pact, and covenant mutually entered into by these two persons, JACOB and LABAN, with the most binding formalities and obligations. These obligatory ceremonies being then, I suppose, their law of nations; and these forms universally applied to by persons of different interests
and

and parties, as the most solemn sanction of law. The whole tenor of it runs thus: "Moreover, LABAN said unto JACOB, behold this heap, and behold the pillar which I have set up between me and thee; this heap shall be a witness, and this pillar shall be a witness, that I will not come over this heap to thee; and that thou shalt not come over this heap and this pillar to me, for ever!" Ver. 51, 52. This whole affair has no semblance of a new institution, but is rather a particular application to a general practice; because concluded by a sacrifice, the highest act of their religion, and not to be attempted by every private fancy; and not only concluded by a sacrifice, but that sacred action seems to have been a main part of it, and the chief end for which it was instituted; and together with the other circumstances, made up one solemn religious ceremony; "And JACOB offered sacrifice upon the mount," that is the heap, "and called his brethren to eat bread." Gen. 31, 54.

Having thus produced from Scriptural evidence, I shall further proceed to account for their antiquity.

There is also in the parish of Trelech, in Carmarthen-shire, a Carn called Crig-y-dyrn; the flat stone on the top of which, is three yards in length, five feet broad, and from ten to twelve inches thick; its circumference at the bottom is about sixty yards, and its height six; the declivity is easy, though it might originally have been ascended by a ladder. Though the cars were, on account of their proximity to each other, used for beacons, yet originally they were designed for fires of another kind. For, on May eve, the Druids made prodigious fires on these eminences, which being, as we have said, in sight of each other, could not but afford a glorious show all over the nation. These fires were in honour of Beal, or Bealan, the Irish and Celtic word for the sun, which the Romans latinized into Belenus, and then applied it to the same

same deity, as appears from several inscriptions found on their monuments. Hence it was that Bealteine is used for May-day by the Highlanders in Scotland; and in the Isle of Man, as well as in the Armoric, a priest is called Bel-ce, or the priest of Beal, i. e. the sun.

Two of these fires were kindled on May-day, in every village of the nation, between which the men and beasts to be sacrificed were obliged to pass; one of them being kindled on the Cárn, and the other on the ground*.

On the eve of the first of November, these fires were kindled likewise, accompanied with feasting and sacrifices; and were called in Ireland, *Tini tlach'd-gha*, from † *tlach'd-gha*, a place of that name in Meath. At this time, all the people of the country extinguished all their fires, and every master was obliged to carry a portion of this consecrated fire to his own house, for the service of the ensuing year, for which he was to make an acknowledgment to the Druid, who, from officiating at these places, was called *Cairneach*. But if any person had † not cleared with the Druids for dues of the last year, he was

* Hence arose the Irish proverb, "*Itir dha teine Bheil*" between Bel's two fires, applied to a person, who was in such a freight, that he knew not how to extricate himself.

† i. e. Fire-ground.

‡ The places denominated from these Cairns are numberless, not to mention *Carn-Lluhart*, and *Carn-Llaid*, in Wales; *Carnwath*, *Carn-tullach*, in Scotland; or *Carnant* in Ireland. In Northumberland, and other parts of the North of England, they are termed *Laws* or *Lows*. The lowland Scots call them *Cairns*, whence *Drum-cairn*, *Glen-cairn*, besides several lordships, one of which is in *Lennox*, and another in *Galloway*, not to mention the family of the *Cairns*. The family of *Carne* in Wales, is from the same original. The policy of the Druids in fixing this ceremony for re-kindling family fires on the beginning of November, rather than *May*, or *Midsummer*, when the convenience and opportunity were equal, is certainly admirable.

was neither suffered to carry away a spark from these holy fires, nor durst his neighbours permit him to take the benefit of theirs, under pain of excommunication.

Besides these fires, they kindled others on Midsummer-eve, which they made in all their grounds, carrying flaming brands from thence through all their corn-fields, and accompanied them with sacrifices, in order to obtain a blessing on the fruits of the earth, which were now approaching to maturity: those on the first of May being made for their vegetation; as those on the first of October were intended for a testimony of gratitude on their finishing their harvest.

It was customary for the lord of the place, his son, or some other person of distinction, to take the entrails of the sacrificed animal in his hands, and walking barefooted over the coals thrice, after the flames had ceased, to carry them to the Druid, who waited for him at the altar. If the nobleman escaped harmless, it was reckoned a good omen, and celebrated with loud acclamations; but if he received any hurt, it was deemed unlucky, both to the community and himself likewise.

Such are the reliques of the Druids in these kingdoms, which serve to convey to us an idea of their dignity, their magnificence, and their superstition: as for their particular tenets, they seem buried in the wreck of time, excepting a few notices, which may be collected from a variety of authors, are those which follow:

- I. None must be instructed but in the sacred groves.
- II. Mistletoe must be gathered on the sixth day of the month, if possible, and cropped with a golden bill or pruning hook.
- III. Every thing derives its origin from Heaven.

IV. The Deity is one, and infinite, and consequently to confine his worship within walls, is inconsistent with his attributes.

V. The arcana of the sciences must be committed to the memory, but not to writing.

VI. The powder of the mistletoe makes women fruitful, and is a panacea in medicine.

VII. The disobedient are to be excluded from the sacrifices.

VIII. Souls are immortal, and after death transmigrate into other bodies.

IX. The world is eternal, a *parte ante*, and shall never be destroyed, unless by fire and water.

X. On extraordinary emergencies, a man may be slain, and future events predicted from the manner in which the body falls, or moves after it has fallen, as well as from the manner in which the blood flows, or the wound opens.

XI. Malefactors or prisoners, and in case of neither, innocent persons are to be slain upon the altar, or burnt alive inclosed in a wicker Colossus, in honour of the Gods.

XII. All commerce with strangers must be prohibited.

XIII. He that comes last to the assembly of the states, ought to be put to death.

XIV. Children are to be educated apart from their parents, and never to be admitted publicly into their company, till they are fourteen years of age.

XV. Money lent in this world will be repaid in the next.

XVI. There is another world, and they who kill them-

themselves, to accompany their friends thither, will live with them there.

XVII. Letters given to dying persons, or thrown on the funeral piles of the dead, will be delivered faithfully in the other world.

XVIII. The moon is a sovereign remedy for all diseases.

XIX. The disobedient are to be excommunicated, deprived of the benefit of the law, avoided, and rendered incapable of any employ.

XX. All masters of families have a power of life and death over their wives, children, and slaves.



SECTION, III.

Of their Extirpation, Biography of Eminent Men, &c.

NOTWITHSTANDING what has been asserted of the religious tenets of the Druids, whose capacity could subvert the most evil propensity by wise dictates; however, extolled for their virtue and morality, in their days was permitted a numerous and incestuous concubinage, a fault which not only CÆSAR, but other authors have descried as a sign of their barbarity, (and which every rational mortal must execrate as a horrid depravity).

Commerce with the Phœnicians was considerable, they being the greatest traders in the world, visited this island for the sake of its tin; and the Britons, by frequent intercourse with that barbarous nation, in course of time, swerved from their native simplicity into a depraved state, addicting themselves immoderately to the debauchery, and custom of that then wicked people; and the inebriety which they plunged themselves into by their use of malt-liquor, tended to subvert their ardor, and depreciate their true dignity.

The Druids sanctioning these enormities, finally wrought their own dissolution, they being capable of suggesting wiser precepts.

These circumstances proved favorable to CÆSAR, who lost no time in collecting what might be of interest to him, in prosecuting his designs; yet, it must,
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at the same time be observed, that it required all his courage and skill to oppose so formidable an enemy, as the Britons were.

CÆSAR finding the Britons of an unsuspicious generous turn of mind, and that good treatment would avail more than severity, not having the subtilty of other nations, and having informed himself of the habits and dispositions of the people, he seldom failed to revert their candour to his advantage, and in the sequel to their destruction.

CÆSAR having secured himself from the incursions of the Britons, sent out parties to annoy them, which were fought with various successes, the Britons having inaccessible woods in their flank, which seldom failed to prove advantageous to them; and by what he had collected concerning the Druids, that they were their chief directors: he never failed, when he found them, to resent it with the greatest cruelty.—But here, there is a great chasm in the Roman history, for there is no confidential account of them for many years.

It is probable, indeed, that these Druids, who before were every where sucking the sweets of the land, upon the approach of the Roman storm, were fain, like bees, to rally home, and to withdraw to their hives to secure themselves, while they were able in their inmost groves as their safest sanctuary, and good reason they had so to do. For STRABO assures us, they were all extremely hated by the Romans, i. e. “by reason of their superstitious sacrifices.” The Romans strongly endeavoured to destroy their religion, but could not. And hence it is no wonder, that no Roman author takes notice of them, until TACITUS finds them out at their last place of refuge, the Isle of Anglesea, which I shall hereafter treat on.

A succession of rain and storms, retarded the progress
of

of the Roman arms, and gave the Britons fresh courage in collecting greater numbers, and marched to give the Romans battle, under the command of CASSIVELLAUN, a bold and experienced general; but a division arising in the army, CASSIVELLAUN left them to shift for themselves, and retired with his army to his own territories.

CÆSAR being informed of this separation, resolved to pursue him; and advanced with his army to the Thames with an intention to pass, but found CASSIVELLAUN had foreseen his design, and taken every precaution that courage, sagacity, and presence of mind could suggest; but the Romans were determined not to be repulsed, crossed the river, and the Britons being unable to support the assault, consulted their safety by a precipitate retreat.

CASSIVELLAUN still continued his march, and CÆSAR continued to lay waste the country through which he passed by fire and sword; his repeated victories, the intestine broils of the kingdom, and the immediate presence of a powerful invader, were circumstances that tended to damp the spirits of the people, and induced several colonies to sue for accommodation, which was readily accepted by CÆSAR.

Like a brave man who is loath to be subdued by his misfortunes, and a true Briton is always unwilling to submit; yet there was now no other step left, being deserted on all sides, but CASSIVELLAUN deferred submission to the latest hour.

CUNOBELINE, who had reigned in Britain during the time of two Emperors, and by his wisdom, courage, and public spirit, had rendered himself and the nation happy, found the latter part of his reign clouded with misfortunes. This prince had several sons,

among

among which were ADMINUS, CARACTACUS*, and * TOGODUMUS. ADMINUS having behaved so ill, that his father was obliged to banish him; he repaired to Caligula, and incited him to resent his supposed injury, but CUNOBELINE died, and was succeeded by his son GWYDER, a brave and generous prince.

PLAUTIUS being disembarked, meeting with CARACTACUS, and afterwards TOGODUMUS, defeated them both. CARACTACUS retreated, and TOGODUMUS was surrounded on all sides, and routed with great slaughter. As for PLAURIUS, he had great difficulties to encounter; he was to deal with CARACTACUS, a prince of uncommon abilities; he was endued with the most undaunted courage, and the most invincible fortitude: He was naturally turned for war, and by long experience, had acquired such a degree of military skill, as to resist the power of the Roman empire. OSTORIUS SCAPULA was pitched upon to succeed PLAURIUS in the command; but he found, that clemency, nor severity, could not work on his enemies; they were endued with stubborn bravery, that scorned the superior power of the Romans. They fought with the resolution of men, who esteemed the enjoyments of laws, liberties and religion, as the greatest blessings under Heaven.

CARACTACUS being reinforced, and OSTORIUS being informed of his junction, marched immediately to attack him: On the approach of OSTORIUS, he drew up his army according to their different clans, and placed at the head of each, their native lord: then visiting each rank in person, he animated them to exert themselves to the utmost, by telling them, that
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* Called likewise Caratacus, or Caradoc, from Cerait, wife, prudent, or experienced; and Tog, a general.

the enjoyment of their liberty, or a perpetual slavery, depended on the fate of that day. His exhortation was received with the loudest acclamations, and every clan vowed separately, that they would not yield to any difficulty, nor receive quarter. OSTORIUS being startled at the alacrity they shewed to engage, seemed averse to attack them, but his soldiers appearing impatient for action, he demolished their rampire, and forced them to an engagement. The event of the battle was fatal to Britain in general, and particularly unfortunate to CARACTACUS, whose wife and daughters were taken prisoners. The unhappy prince escaped only to become miserable; he fled to CARTISMUNDUA, queen of the Brigantes, in confidence of receiving some instance of friendship and protection. But she treacherously seized his person, and betrayed him to the Romans, who sent him, with the rest of his family in chains to Rome. The behaviour of CARACTACUS in this metropolis of the world, was truly great. When brought before the Emperor, he appeared with a manly, decent, and composed countenance; and if we credit TACITUS, addressed himself to CLAUDIUS, in the following harangue:—

“ If in my prosperity, the moderation of my conduct, had been equivalent to my birth and fortune, I should have come into this city, not a captive, but as a friend: nor would you have disdained the alliance of a man born of illustrious ancestors, and ruler over several nations. My present fate is to me dishonourable—to you, magnificently glorious. I once had horses; I once had men; I once had arms; I once had riches: Can you wonder that I should part with them unwillingly? Although, as Romans, you may aim at universal empire; it does not follow, that all mankind must tamely submit to be your slaves. If I had yielded without
resistance,

ance, neither the perverseness of my fortune, nor the glory of your triumph had been so remarkable. Punish me with death, and I shall soon be forgotten. Suffer me to live, and I shall remain an everlasting monument of your clemency."

The manner in which this noble speech was delivered, affected the whole audience, and made such an impression on the Emperor, that he ordered the chains of * CARACTACUS and his family to be taken off: and AGRIPPINA, who was more than an equal associate in the empire, not only received the captive Britons with great marks of kindness and compassion, but confirmed to them the enjoyment of their liberty.

From the defeat of CARACTACUS, the Romans became masters of Britain; and it was now time to revenge themselves, on their greatest enemies, the Druids.

PAULINUS SUETONIUS, a man of a cruel, impetuous, haughty disposition, was pitched upon to take the command; and having in the first section observed, that the Druids, on the approach of danger, retired to a place of safety, which, by TACITUS, is said to be Anglesey.—And here the author gives a ludicrous account of these religionists: but here—in this island, when the Romans knocked at their very door, were ready to break' up their nests, and unmercifully fall upon them; then it was no longer time for them to stand upon privileges, and cry *immunes bello*, that they were no votaries of Mars, no men of war: no, they

* As every thing relating to so great a man deserves notice, it would be injurious not to mention the reflection he made on viewing the city, and admiring the beauties of Rome. "Nothing, said he, surprises me so much, as that the Romans who have such magnificent palaces of their own, should envy the wretched huts and cabins of the Britons."

they must now to arms, and defend themselves, their groves, temples, and altars.

Here TACITUS finds them out; as if his pen, having taken the hint from CÆSAR had travelled all the conquered provinces of Britain, in quest of these Druids, and of the place of their abode and studies. And at last, by tracing the steps of PAULINUS over a small arm of the sea, he fell on the very spot, and there, at the first dash, gave us an army of them; for mentioning there, the Britons resisting the landing of the Romans in the island, he says, their army (meaning the Britons) was surrounded by another army (for he describes them no less) of Druids of both sexes: And those too in great numbers—that he calls them, “a squadron, of viragos, and madmen.” The Druids shewing here no doubt, some part of their usual behaviour at their sacred ceremonies, *i. e.* in pouring out volleys of execrations on the insulting Romans; as the women did also, in running about like furies, with burning torches in their hands, clad in fearful habits, with their hair waving behind them.

But when the spiritual sword proved too short, the Druids fell a lamentable sacrifice on their own altars, to the Romans extreme outrage and cruelty, whom they threw on their sacrificeing fires, destroying their beloved groves and altars.

PAULINUS, in the height of all these excesses, was hastily recalled to quell an insurrection of a very serious nature——“PRASUTAGUS their king, * late deceased, had bequeathed his estate, as a joint inheritance between the Emperor and his own daughters, in hopes, that by the sacrifice of one part, he might secure

* Of the Iceni, who inhabited Cambridgeshire, Norfolk, Suffolk, and parts of Essex, and the country as far north as Lincolnshire.

secure the other to his family; but his precaution was rendered abortive by CATUS, the Procurator of the Province, who took possession of the whole, on pretence of executing the will of the deceased. BONDUCIA the widow of PRASUTAGUS, remonstrating against this conduct, as an act of injustice; he ordered her to be scourged, violated the chastity of her two daughters, treated her relations like slaves, seized the houses of her husband, pillaged his kingdom, and turned the nobility out of their paternal estates."

These shocking barbarities exaggerated by the queen, and what had been practised against the Druids, contributed to make this revolt universal. For the Druids interspersed throughout the kingdom, no sooner heard of the massacre of their brethren, and the destruction of their seminary, then, it is natural to suppose, they stirred up the people to a general insurrection; and the people as naturally, rose in defence of their religion. That this is one of the motives which animated the Britons on this occasion, seems evident from the prodigious numbers brought into the field. BONDUCIA and her army intoxicated with success, threw aside every sentiment of compassion. No less than eighty thousand Romans are reputed to have fallen victims to their fury*.

PAU-

* This celebrated heroine goes in different authors by different names, being called Boadicea, Voadicea, and Bonducia. She is represented as tall, of a remarkable beauty, of a masculine deportment, a commanding severity in her countenance, a loud shrill voice, and having a large quantity of yellow hair that flowed down to her waste. She wore about her neck, a massy golden chain, and a flowing robe of various colours, over which was thrown a mantle of coarser stuff. In her hand she bore a spear, and from a throne of turf harangued her army, recapitulating the wrongs they had suffered, reminding them of the bravery of their ancestors, expatiating

PAULINUS posted his army in an advantageous spot of ground; the Britons elated with their late conquests, came in order to attack him, to the number of 230,000. at the head of which appeared BONDUCIA, drawn in a chariot with her two daughters, and after making a speech in which she recited her injuries, spirited them up to revenge, and animated them with hopes of divine assistance. She led them on to the charge, but the military discipline of the Romans prevailed, no less than 80,000 Britons fell on that day; BONDUCIA not being able to bear the thoughts of submission, put an end to herself by poison.

In this interim, the Roman forces being all gone from the island, the Druids, upon that welcome sunshine, after so terrible a storm, might safely peep out; and forsaking their caves and coverts, might come once more in view, to contemplate on the fate of the place, and put their heads together, to concert the best and fittest measures to dispose and order themselves and their affairs for the future. They saw every where the deplorable effects of fire and sword. They beheld in every corner the marks of the Romans implacable hatred to them and their religion, wounding their souls with ghastly prospects of ruin and desolation. Their groves destroyed, their altars, pillars, and other sacred instruments and objects of their worship, laid level with the ground; and their erected structures and habitations, demolished and sunk into ashes and ruins.

This

upon their late success against their oppressors, exhorting them to the defence of their liberty, at the expence of their lives, and animating them with hopes, that the Gods would give success to their arms. Having thus inflamed their courage, she let loose a hare, which she had concealed in her bosom, and gave thanks aloud for that happy omen, to Adraсте the British Goddess of War. Dio. l. 62,

This must needs exceedingly afflict and grieve these distressed people, already extremely intenerated by the disappointments of their adored powers, to find themselves and their sacred places consigned and abandoned by their gods (whom they in vain sought to appease with their profusest adoration) to the rage and fury of their incensed wrathful enemies, under whose lash they had so lately smarted.

These, or the like reflections, it is natural to conceive, wrought in the minds of these religious people when their thoughts began to clear, and determined them to quit the island; for although, under the charms and insatinations of their religion, they gave specimens of very absurd and impolitic carriage, which must not on that account be excused them; yet, in other respects they must be allowed to be a sober, intelligent sort of people.

AGRICOLA fifteen years visited this island, and the only persons found there, were the Ordovices, as for the Druids, there is no mention of; hence it is probable, that they left the island immediately after the attempt of * SÜETONIUS. From hence it appears, some of them went to Ireland, where they were remarkably numerous, at the time of St. Patrick; and others to the Isle of Man, to Scotland, and the Scottish islands. After the propagation of Christianity, they were obliged to a third remove, and seem to have fled to Iceland, where several of their monuments still remain; and after having spread in Norway, Denmark, and other northern countries, were entirely extinguished.

Such

Such are the wrecks of this celebrated sect, that have escaped the deluge of time; though few, they are valuable; valuable not only on account of their intrinsic worth, but likewise as other rarities are, on account of their antiquity and scarceness.

SECTION



SECTION, IV.

Druidish Hierarchy how far maintained, under the Bardic System.

HAVING in the foregoing Section (literally) deduced from the most probable circumstances, of the extirpation of the Druids, I shall briefly touch on what is most remarkable of their tenets under the Bardic system, in refutation to misinformed antiquarians.

First, we are to observe, that from the descent of the Romans in Britain, their political conduct was not in the least inferior to their military prowess; they found the Britons readily yielded to the temptations of luxury: they artfully increased these temptations, by introducing the sciences of eloquence and architecture, and the islanders were so enchanted with the manners and customs of their enemies, that they not only applied themselves to learn the Roman language, but many of them wore the Roman dress.

Secondly, they diligently studied the genius and dispositions of our forefathers, and had observed from experience, that the Britons were more difficult to be forced, than induced to yield; generosity attracted them into friendship and compliance. Severity drove them to obstinacy and rebellion. They were extremely apt to imbibe and imitate the manners of foreign nations. They who were nearest to Gaul, assumed the Gallic fashions and behaviour; and as the Romans were still
a politer

a politer people, their national customs and elegancies were still more acceptable to the Britons: So that, in a few years, they had both the pride and satisfaction of seeing the Roman porticoes, baths, and other structures of magnificence imitated, and in a manner transferred into various parts of Britain.

“The ignorant, (as TACITUS says) looked upon this as the dawn of humanity: the wise know it to be one of the chief roots of slavery.”

Thirdly, that the druidical superstition vanished on the glad tidings of the Prince of Peace, whose Disciples came to Britain and preached redemption to all mankind, which our ancestors seem to have acquiesced with, if not cheerfully, at least prudently in their present situation and being a maxim with the Bards (as it was with the Druids) to maintain peace and good order, the Bard readily admitting whatever tended to promote the same, *i.e.* “to believe nothing, and to believe every thing; that is, to believe every thing supported by reason and proof, and nothing without.” and nothing could be more cheerful to our predecessors in their calamitous situation, than the glorious rays of the Gospel, which confirms me in my opinion, that superstition dissolved before its true light.

It is reported that St. JAMES, the son of ZEBEDEE, with his Mother SALOME, came into Britain to give tidings of CHRIST, about six years after, after the resurrection, and also that SIMON ZELOTES came to Britain about four years after, preaching the Gospel, and was taken up and martyred by the Magistrates, or Druids, who were then of great power. And it is also affirmed that ARISTOBULUS the brother of St. BARNABAS was sent by St. PAUL and St. BARNABAS to be their bishop about the year A.D. 51 and that St. PAUL travelled to Britain and established a Church therein, A.D. 59. Now
since

since we are pretty sure from the best foreign authority, that St. PAUL, came to Britain about the time now mentioned, there is not a doubt but he planted a Church, and propagated the Christian Faith; and that from the extirpation of the Druids, the Britons embraced the Christian Religion, as appears from several relicts that have been found in their places of worship. It is probable, that there were particular Christians in this island even before this time, as appears from the brass medal of our Saviour, which was found at Tre'r Drew, or the Druid's town in Anglesea, with the following Hebrew legend:—"This is JESUS CHRIST, the Mediator." This curious relict, very possibly, belonged to some Christian who was murdered in this island before the Druids were extirpated by SÜETONIUS; and TACITUS informs us of POMONIA GRÆCINA, the wife of A. PLAUTIUS was persecuted for professing Christianity, as early as A. D. 57. CLAUDIUS RUFINA another British lady, a convert of St. PAUL, is mentioned in St. PAUL's Second Epistle to Timothy, 4, 21; and I may infer from the foregoing testimonies, that Authors have erroneously transcribed, who aver, that Druids were in Britain later than A. D. 62, though it must be acknowledged, that Christianity did not flourish here until the time of CONSTANTINE, who died at York, A. D. 337.

As having in the former Sections given a minute detail of the several orders of Druids, under the appellation of Bards, must let it suffice to say, that the Bardic system remained in Britain for several centuries after the introduction of Christianity; and their religious functions, similar to that of the Druids, *i. e.* they held their Gorseddau in the open air, while the sun was above the horizon, as they were to perform every thing in the eye of the light, and in the face of the sun, &c. af-

serting comprehensively, their religious tenets, viz. God cannot be matter—and what is not matter, must be God.

Propitiary sacrifice was a part of their religion, and their metempsychosis, was an incitement to good morals, and was a restraint on them not to kill animals, except those that might cause the death of a man.— They wore uni-coloured robes—emblematical of holiness, peace, truth, &c. The lectures they gave, were strict morality, condemning the errors of the Romish Church, by which means they incurred the hatred of the Priests and Monks; but in the sequel, we find, that their writings are an ornament to the age, always conveying lively sentiments of piety and virtue.

The following is a specimen of Bardic verses in praise of LLYWELYN I.

May CHRIST, who form'd, and governs Earth and Heav'n,
Protect me from misfortune's gloomy way;
That CHRIST mysterious, makes me wise and mild,
E're to the narrow house of Death I go!
May He with eloquence attune my tongue,
To praise my chief, whose counsels noisy war;
And may he grant me from pure Nature's store
A penetrating genius unrestrain'd.

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